

THE  
LADY'S

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*Perspective Glass:*

Through which may be  
clearly seen, a Glori-  
ous Landskip worth  
their Observation.

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By M. B. Gent.

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L O N D O N :

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T H T

L A D Y S

ADVERTISEMENT.

**T**HE Lady's Defence, Or an  
Avenging and Recriminating  
Satyr against the Marriage-Flouting  
Wits, is also in the Press (and in a  
much Larger Character and Vol.) but  
the Author's Affairs calling him be-  
yond Sea, 'twill not be Publish'd  
till the Winter.



TO THE  
HONORABLE  
Mrs. Mary Tuke.

*Madam,*

THE design of Writing this, as also the following Satyr, was purely to display Vertue and Vice in their proper shapes, and to demonstrate to the World, the Happiness and Beauty of the one, and the Misery and Deformity of the other. And that this might be done the more effectually, I made the nicest enquiry I could after their Principal Sources, and presently found the one to spring from *Mount Calvary* and *Olivet*, and the other from our present *Theatres*; that is to say, the former from our Saviour and his Gospel, and the latter from *Lucifer* and that of his, which I take to be some of our Modern Poe-

A

try

*Dedication.*

try ; for what else can it be, that, with so Diabolical a Zeal, endeavours to Corrupt and Destroy the very Ciment of Humane Nature, I mean all solid Piety and Virtue, together with all the Charming Endearments of true Love and Friendship? and especially the latter, as being the most Poynant and Peculiar Blessing sent us from Heaven, to support us in Traversing this, otherwise vexatious and intolerable, vale of Misery, Blessings (if I may so say) that give a Tincture to all others, and without which they wou'd be totally Insignificant. Now to hinder these Incomparable favours, these Plants Transmitted to us from the Paradise above, from taking Root in our Hearts, our Implacable Enemy and his Ministers endeavour with all their might to render Contemptible all Conjugal Affection, which indeed is the only Soil where it can possibly grow; for no other is capable of Receiving the Heavenly dews, that alone can invigorate, increase and support it. And to carry on this their Horrid Infernal Design, they most ungratefully



### *Dedication.*

fully (to give it no worse Term,) not only derogate from, but even barbarously vilifie, and that in the General (without admitting of any exception, as appears in too many of their Satyrs) the most Glorious part of the whole visible Creation, which without Falsity or Flattery we may safely affirm, to be the Female of the Rational Species; and this for several invincible Reasons, tho' here I'll name but two, and to do that I humbly beg your Ladyship's Permission; The First is the most exalted Station that God gave them in his Creating of the World, for after putting all things into an admirable Frame, Order and Harmony, and having made Herbs, Trees, Insects and Animals, he at length made Man, and dignified him with the Possession of them all; and after this, to shew that there's no end of his Power, even from this Excellent Creature Man, he drew of the Quintessence from the Lees, and made that more Excellent and Infinitely more Glorious Creature Woman.

Thus much from Scripture: My other is from Reason, and that founded on this

*Dedication.*

basis, That whereas in all other Creatures we find the Male the most Enrich'd and Beautified by Nature (as appears in the Peacock, and all the rest of the Feather'd Nation) we see apparently here, the direct contrary, and in a like, or rather in a much greater proportion the Female to exceed the Male; for what is there in this our Universe so Angelical, and (if I may so speak) so Magnificently Charming, as an Excellent and Virtuous Woman? How Wonderful, how Admirable and how Adorable a Frame in every part of her, both within and without doth she appear? A Fabrick so far surpassing all others, that we can have no Idea, or conception of any thing on this side Heaven, that bears the least proportion, or that can stand in any Competition with it. Such they are, that, in fine, where ever I. Encounter any of these Attractive Aromatical Structures, my mind, in contemplating of them, passeth from the Edifice to the Architect, from the Creature to admire the Creator himself.

Thus

*Dedication.*

Thus much, Madam, in the general :  
But now, if I might be allow'd to descend to particulars, what Instances (and that near hand) might be here produc'd, that not only possess these Perfections to a very eminent degree, but withal a most Elevated Fortune, which like Jewels set in Gold, helps very much to the displaying of their Lustre. Who these are (like the Sun, Moon and other Superiour Planets above) may be easily known here below, by their description, without pointing at them, which I industriously avoid, thro' fear of incurring the Censure of a certain odious, and yet but too Common a fault, which of all things I abominate; and for that Reason (not daring to Expatiate farther on so Engaging a Topic) Imploring Pardon for this Excess of Presumption, I conclude,

*Madam,*

*Your Ladyship's most Humble  
and most Obedient Servant,*

**MATT. BEE.**

T O  
The Upright and Courteous  
R E A D E R ;

**F**OR to such we recommend the perusal of this Treatise, and not to their opposits, foreseeing 'twon'd only rise up in Judgment against them hereafter, without doing them any good here, but the contrary, in putting them into a Malicious and Reverberating Passion (for so 'twill prove) of Damning and Rotting of the Author, and this only for Retrieving that infinitely most Precious of all Jewels Truth, from the Atheistical and Senseless heap of Rubbish and Confusion, where too long it has lain in contempt and obscurity, and for bringing of it thence to an apparent Light, where the excellency of its worth and beauty unmask'd may appear in their proper and native Lustre ; for so they will certainly do, ( barring some specks, of which 'twill be clear'd the next Impression) as clear as the Sun, to those that with honest unprejudic'd Eyes shall with care look thro' this our Lady's Perspective Glass) so wilfully, (and withall Pragmatically) Blind, so cursedly stubborn and foul (and yet meally) Mouth'd an Age, Nation and Town we are fallen in. There-

## To the Reader.

Therefore, not to these, but those above, we make our present address, Humbly requesting two favours from them: The First is, that when they shall come to Page 20, &c. they'll be pleas'd to remember, that the Famous and Excellent person there pointed at, hapned to die after this Book was Printed. The other is, that they'll look on the Author, as they wou'd on a diligent trusty Messenger, that undertakes a Journey upon an unbeaten Road, who for hast sets out in a Morning before Day-break; now tho' such a one shou'd make some false steps or blunders at first, if afterwards, when the Sun Rises, he recovers himself, and performs his Journey, this man (notwithstanding his former misfortunes) will be held unculpable by any Experienc'd Traveller. And this we say, foreseeing that 'tis more than probable, that the Reader, in Traversing the following Pages, may find us (in the first part of the Case) under the same Circumstances. And this by the way, may also serve for a Preface to the Satyr against the Marriage-Haters, for by this, as well as many other Remarkable badges of deficiency, they'll appear to be Brothers; but whether either of them will prove Legitimate, their Mother,

## To the Reader.

*Mother, the World, upon whose Body they were begotten, alone must determine; and if they appear, upon a fair enquiry, to be Spurious or Rickety, 'twill be all justly imputable to her Lewdness, to the base Degeneracy and Corruption of her Blood, and the general ill habit of her Body, which at present appears so prevalent, that by all the symptoms we can gather, her Disease will be insuperable to all other Remedies but that of the GRAND PILL it self.*

*Now to expect any Extraordinary Issues from a Body thus qualified, wou'd be very unreasonable; nor shall we pretend to't; tho' thus far as a Parent, we'll venture to say, That the younger of them, as it commonly happens, is likely to prove the Properer, the Politer and every way the Compleater Gentleman of the two, for this was only to clear, fortify and prepar the Vessels for a more excellent and more vivacious Embryon.*

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## E R R A T A.

Page 17. l. 22. r. Ignivomian.



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T H E  
L A D Y ' S  
Perspective Glass, &c.

**T**HAT the great Liberty of the Stage, for more than this last Century, has been the Cause of the general Depravity of the Age, is easily demonstrable to any Reasonable unbiass'd Capacity, if we take a Right Method for it; to do which, we shall lay down this as a Foundation, That the Nobility and Gentry of all Nations, have a great Influence on the Minds and Actions of the Common People; the truth of which Position we suppose will not be disputed; for 'tis natural for a man to emulate or strive to imitate one of more Wit, and Learning, and better Manners than himself.

This Allow'd, we proceed to Enquire, how the Christian World, came to fall from the most Exalted and Glorious Pyramids of Temperance,  
B
Morality



Morality and true Piety, into these squalid and filthy Boggs of Debauchery, Injustice and Atheism we now find it.

And upon a Just Disquisition, there is nothing upon Earth more Palpable, than that this Woful, Dismal and Damnable Defection, is owing in a great measure to the Loofness and Buffoonery of the Stage.

This cannot but evidently appear, if the Reader will be pleas'd to bear in Mind, what was said above of the Nobility and Gentry, who being for the most part Bred in their Metropoles as *Venice, Copenhagen, Amsterdam* and the like, as soon as they can Prattle their Mother's Dialect, they take care to send or carry them to the Play-house, there forsooth to learn Confidence and Carriage, where amongst other Characters they see those of well-bred Persons, and people of Sence and Quality; and perhaps for a Scene or two, they may appear Pious and Virtuous too, but then 'tis on some Emergent Plot or Design, not that the Poet means to hand them down as really such to the Audience, for on the Contrary, when he has no occasion for this Counterfeiting, when laying aside this pious veil he displays them in their proper Colours, he then shews them to be as Errant Whoremongers and Hypocrites as the Rest.

For who ever saw a Comedy, at any of the forementioned places, (or indeed here at home) where great People were Represented, and especially your great Wits, but there was a Gallant or a Curtisan in the Case: and

now

now our Green, Soft, Waxen Pupils taking these Poets (those Great Lights of the Prince and Kingdom of Darknefs) for their Tutors and Directors, through an Imbib'd but Unfortunate and False Notion, of their being the best Guides for a Gentleman's deportment, the only Glafses to dress his Humours, Passions, Inclinations, his Walking, Talking, Cringing, Shrugging, Huffing and Strutting by.

I say that being thus fallſly and finically Directed at their firſt ſetting out, 'tis no wonder to find them in their Progreſs on the Stage of this Life, ſo often Deviating and Blundering upon many dangerous and Horrid Miſtakes, and amongſt others on thoſe moſt dreadful ones of taking Virtue for nothing but a formal pretence, and Religion and Piety for Painted Bugbears, Invented only for the Keeping of Children and Fools in awe, and therefore infinitely beneath the Regard of Men (for ſo they'll ſoon be brought to ſuppoſe themſelves) of Refin'd Parts and Senſe, of Noble, Generous and Polite Education.

Thus 'tis moſt notorious that the Contagion of this Plague of Impiety, is firſt taken from the Stage, which afterwards gets growth and ſtrength by their wanton Interchangeable Communication. And now the time is come that the Harbingers of true Religion and Virtue, the Bleſſed Lights and Laws of Nature, ſhou'd take poſſeſſion of the Head and Heart, their Entrance is poſitively Barr'd, their Places being fully preoccupy'd by the Curſed Lights and Laws of the Stage: and

having thus got admittance they seldom leave them till (like other Decoys under the false Pretence of a Belliful of Pleasure) they coaks and wheedle them into the Net of Perdition, and then when too late the wretched Animal sees with Confusion his Irreparable and Eternally Fatal Errour.

And that these are no melancholy Whimsies, but really matters of Truth is apparent enough; for what can be plainer than that the World is quite Metamorphos'd from what it was of old; or than that fair Lady, Dame Honour, to whose favors there are so many false Pretenders in Courts and Cities.

But here before we go any farther, we find it absolutely necessary, to bespeak and intreat the Impartial Reader to Remember, that we are not here discoursing of our Domestical but chiefly of Foreign Places and Affairs, and this we say by way of Anticipation, foreseeing how obnoxious we are in this Place, to the Censures of some Wincing, Peevish, Pretended Criticks, and of being misrepresented by them, as though we level'd and pointed this Satyr against our own truly Great and throughout the World, most Honourable and Generous Nobility and Gentry, when by all that's Sacred, we never intended any such thing, but the direct Contrary; as 'twill appear to the utter conviction of these Censorious Sparks (if their shou'd be any such) that we are no more of Kin, to that Beast of a Bird that defil'd his own Nest, than their Worships; for from such Ignoble Practices, our present designs are as  
opposite,

opposite, as Fire from Water, or, Light from Darkness, as by the sequel to the utmost of our Power we shall endeavour to Demonstrate.

From which Cautionary, and therefore we hope not Unnecessary digression, we now return to the great Charming and yet Venerable Lady we mention'd above, that had so many pretended Favorites in Courts and Cities, where indeed heretofore she held her constant Residence, but now (as we said) what can be plainer, than that she has in a manner deserted them, and is suppos'd to be retir'd with her Family (except her base Retinue of Poms and Vanities) into the Country; for one shall find more of her generally (but not always) in an Honest Plebeian, that is to say, one shall find more Truth and Justice, which are her Compounds in such a Person, than in fifty of the other.

Nay, the World is come now to that pass, that Men of great Estates and Titles, and perhaps of as Ancient and Noble Families, (tho' by the way I think there's not many of them left) shall nevertheless make it their business, to play all the base, treacherous and little Tricks of a common Horse-Courser or Sharper; in whom one may safely affirm (without offending any except Bullies and Pickpockets) that (for all their Pompous superfcials) there's no more true Worth or Honour really within them, than there is true Gold or Silver in a gilt Wolf, or Goat upon a Pageant, which by the way are most Emphatical, and very Symbolical Cha-

ractions of the Justice and Continencc of some (and those Metropolitan) Cities.

So much for the Males, and now a word or two to the softer Sex, who (likewise taking the measure of their Actions and Behaviour from the Mirrours aforesaid) we find not only Imitating the Men in their Stinkirks and Perukes, (for if they stop'd there all were well) but in their Gallantries and wild Adventures also, amongst whom if there chance to be some (as God forbid but there shou'd, and that a great many) that are really Pious and Religious, and that go to Church out of pure Devotion, and to hear, and not to see and be seen; these by the contrary Party, are presently Reflected on as persons of too precise and Chagreen a Humour, and not Coquets enough for Conversation.

Now betwixt these I fantasie there's much the like, if not the very same Difference as there was betwixt the two Houses our Saviour mentions in his Holy Gospel, the one Built upon a Rock, and the other on the Sand. On the first, of which when the Rain descended, and the Flouds came, and the Winds blew and beat upon't, it fell not, and why? because 'twas Founded upon a Rock; but the other that was Built upon the Sand, being not able to sustain, or weather out so terrible a Storm (the continual Agitation of the Winds and Waves having blown and wash'd away its Foundation) fell, and great was the Fall of it.

Which excellent and indeed Incomparable Metaphors do with more than common Emphasis,

sis, exprefs and point out to us, with great Perfpicuity the two forts of Persons; and particularly the Nature, Constitution and Condition of the two forts of Ladies that are in the World, that is to say, those that are truly Pious and Religious, and those that are otherwise: for what can more Elegantly decypher, or yield us a brighter Idea of the Stability, and infallible security of the Virtue of the one, or the Instability or Precariousness of that of the other, than these two Houses.

Nor can we be so Ignorant, but that we must acknowledge, that our Saviour by the Turbulent Ocean means here the fetting, transitory and troublesom World we live in; neither can it be deny'd, but that the Virtue of these two sorts of Persons above-mention'd are the Houses here pointed at, for our Saviour commonly delivering himself in Parables, was, if possible, to find out more adapt, or better Similitudes than these are; what can more significantly be compar'd to the raging Concupiscence we are dayly expos'd to, and must expect frequently to Encounter, whilst we are in the dangerous Gulph of this World, than the Billows of the Sea in a violent Storm.

And here to carry on the Allegory as far as it is necessary for our present purpose; we'll suppose the Sagacious Reader to have an Estate and Mannor House on some of our Sea Coasts, and that 'twere necessary to Build a Castle, Tower or the like, for his or her Security, so far into the Sea, as to be constantly wash'd at the Flux and Reflux of the Water.



In this case the first thing to be done, wou'd be to find out some solid Rocky place to Build it on, which once discovered, and a Superstructure with the utmost Application of Art and Industry made compleatly correspondent to such a Foundation, and Mann'd, and Furnish'd accordingly, that such a Place might securely defie the malice of the Winds and Waves, is unquestionable. On the contrary if a Man should be so Improvident or Defective in his understanding, as to undertake the Raising of such an Edifice, and that too within the compass aforesaid, without observing the like method, but on any Marshy or Sandy Ground, in that Case let him be at what Expence he pleases in the Fortifying and Beautifying of it; let him Man it, and Gun it, and do all things Imaginable for its Security, still its being false at Bottom spoils all, for tho' it may Flourish, and like a painted Sepulcher make splendid Figure for a Time, yet like that 'twill prove in the end of no value, for he'll find to his cost, whenever a swinging spring Tide happens to be usher'd in, with as swinging a Storm, which sometimes will fall out, I say that he'll then when too late find his Errour; for the foundation of this being not qualified like that of the other for such boistrous Rancounters, 'twill at last give way, and then the voracious Ocean over-turns and swallows up all in a Moment.

And now to bring all this home to the Case in hand, if the first of these places cou'd  
safely



safely bid defiance to the loftiest Winds and Waves, only upon the account of it's Foundation, which at most was but Terrestrial; then how much more secure is the Virtue of the first Class of Ladies above-mention'd, whose foundation is Celestial, and no less than the never Failing, but always Invincible, Transparent and Glorious Rock of our Lord and Saviour *Jesus Christ*. And being thus settled, what can hurt them? can the Devil, the World, or the Flesh make any attempts or assaults upon them? Yes, 'tis confest they may, but no more to their Detriment than the House on the Rock sustain'd, when jointly Assaulted by the Rain, the Winds and the Waves. For Enjoying, not like the rest, a Vicious and deprav'd, but Metaphorically speaking, a rectified Palate, they always have a true taste and conception of Things, and must by consequence know their real intrinsical Value: for having the Balance of Reason disentangled, and always in readiness, they can thereby Immediately take the Exact weight, and estimate of all the Plausible Pretences of these their Implacable and Inchanting Enemies; and being thus prepared, how shou'd they be so far put upon, as to be Actually betray'd and undone by any of them? Can the Base and Counterfeit Pleasures of a Moment, a Day, or a Year, or even of an Age, not only counterpoise but turn the Beam, when the real and solid Joys of Eternity lie in the other Scale?

[ I say Base and Counterfeit, by which is meant all the Goods and Pleasures that are unlawfully

lawfully and wickedly Possess and Enjoy'd, for then only 'tis that they are Base and Counterfeit; for otherwise they are Noble and Solid, and tend as well to the setting forth the Infinite Wisdom and Goodness and Glory of God, as to the Propagating and Benefit of Mankind ]

No, this were a perfect Paradox, and one might as well Imagine a Mite, to be heavier than a Talent; or a Foot, more than a Furlong; as to suppose any such thing: for having thro' a Just and Genuine Sense of their own Native Imbecillity, and the Infinite Justice, Benignity and Majesty of God, made by an Act of Humility and entire Resignation, a solemn Surrender of their Souls, their Bodies and Estates and all that belongs to them, into his hands to be dispos'd of according to his Blessed and Divine Appointments; and he whose Arms are always open and ready to Receive such Generous Oblations, having Embrac'd and Accepted the same, from that Moment there becomes (if one may so say) a strict Alliance and constant Intercourse betwixt the Creator and the Creature, and as the kind Influence of the Sun, by the constant Emission of his Beams, demonstrates it self by enlightning, Animating and Fructifying the otherwise steril and opacous Earth and Air.

In like manner their Beneficent Lord and Master, that openeth his Hand and fills all things living, will not fail to send them by Emanations from his Divine Nature, such constant Supplies of his Heavenly-Grace, as will so Invigorate

vigorate and Enlighten their Minds, and at the same time so Rectifie, Inflame and Attract their Will and Desires to Himself, that in this their Elevated State, they'll be Infinitely beyond the Reach of their fawning Inveterate Enemies above, and therefore 'twill not be possible for them under any specious Disguise whatsoever to do them the least prejudice.

And here observing an Aweful Distance, let us stand and Contemplate the Ineffable Privileges and Excellencies of these Immaculate Creatures, and to our Joy and Wonder we shall find, that this Beautiful World we Inhabit, and the Abundance of all things therein, were Intirely made upon their Account, and but for them the stupendious frame had never been commenc'd, nor but for such as them, had we ever been permitted, to pry so far as we do into the Celestial Cabinet, or to observe the Celerity and Harmony of the Sun and Moon, and the other Planetary and Heavenly Bodies: which are in all Respects so wonderful, so amazing and astonishing, that to be allow'd a Contiguous View of them, were (if you'll pardon the Paradox ) enough to turn a Man to Stone.

And to mention here no more than the Sun it self, that Circuits our Globe every 24 hours, in Performing of which ( considering the vast Distance 'tis from us ) the velocity of its whirl must be such, that if we did not know it by our comfortable and daily Experience, 'twou'd be an absolute Hyperbole to the best of our Human Understandings, and to Augment

ment the Prodigy, it has done so as the Holy Text Informs us, for near 6000 Years, and that without Erring an Hour or Minute, or so much as a Second in all that time.

Now if a Man granting this to be true ( as every one must that has Eyes in his head ) shou'd notwithstanding with a peremptory Assurance affirm, that all this might very probably happen by nothing but a General concussion of Atoms, without the concurring Assistance or Direction of an all-powerful and wise Agent ; In this Case I suppose, a Man might safely and without Incurring the Danger of Hell-Fire, call such an one Fool, there being such abundant Reasons, besides the concurring Testimony of the Royal Prophet on his side.

But to Return from this Digression, Is it then certain that all these Glorious things were made and shown to us Mortals, purely upon the Account of these admirable Creatures ?  
*Uc.*

'Tis so certain, that the Fathers of the Church and all the sober and learned World, have in all Ages agreed in it, that is to say, all but the Licentious and Profligate, whose pretended Honour and Interest it is, that it shou'd be otherwise.

On which Account the (Cause being always preferable to the Effect) 'tis most Apparent, that our Lord has a greater Value and Regard for every Individual Soul of them, then he has for any of the Great and Heavenly Bodies above mention'd.

And

And from hence will naturally follow this undeniable Inference, that as truly Great, and Noble, the Souls of the Juſt and the Pious are, even juſt ſo Baſe, and Deſpicable in proportion, are thoſe of the Unjuſt and Impious, and conſequently are objects, as hateful to the Eyes of their Creator, as the other are precious.

For which Bleſſed and beloved Creatures, fore-ſeeing 'twou'd be neceſſary for their utility, and convenience, their ſupport and comfort, that many other Creatures, and things ſhou'd be Created and brought into the World; yet (as we ſaid) this great Architeſt, and moſt bountiful Purveyer, when he thus made and furniſh'd it, without all doubt his ultimate deſign, in ſo doing, was the ſole Benefit of theſe his faithful Stewards and Servants; for as Chaff comes into the World, not upon its own, but on the account of the Grain; ſo we muſt conclude that all other things were made and introduc'd not for their own, but for the ſake of thoſe whom our Lord by his Preſcience foreſaw (notwithſtanding their perfect freedom, to be otherwiſe if they pleas'd) wou'd be of his Eleſt, that is to ſay theſe Glorious Heroines, &c. of his Militant Church that ſhall ſo Manfully fight under his Banner, as to Conquer in the Conſliſt, the Devil, the World and the Fleſh: So true it is that this Nurſery the World; and the various Utenſils thereof, was only made for theſe Divine Plants; or to ſpeak more properly, theſe Children of Grace above mention'd.

And

And here a Man might without Incurring the guilt of Idolatry, with Justice fall down and Worship these excellent Creatures, where ever they are met with, if 'twere on no other account, than that of their being the lively Portraits, and beautiful Images of their Creator.

But there are other Powerful motives that Irresistibly draw us to it, and to pass over their superficial Attractions (which Providence and nature has so liberally bestow'd upon them, that the Charms of these alone, were sufficient to clear the Imputation) but not to mention them, 'tis most certain the chief Magnets, or Objects that Extort these violent Emotions and Prostrations from us, are no other than the Beauty, Purity and Excellency of their Minds.

Which are of such a superlative Value that the Great Philosopher *Seneca* in contemplating of them, utters in a kind of Rapture these or the like Words, That *If but the very shadow or Picture of one of them cou'd be taken, 'twou'd be more priseable and glorious than any thing this visible World has yet produc'd*; and tho' he speaks here of the Mind of a Just Man, yet 'tis plain the Expression Implies that of a Just Woman also, for 'tis the Organs alone that distinguish the Sex, the minds of both are the same, and 'tis these alone, that thus Captivate and Enslave us, but then 'tis so sweet a Thralldom that 'tis Infinitely to be prefer'd before the greatest Manumission or Freedom in the World, as no doubt but those that have had the Blessed Experience of it can testify.

And



And now if this powerful Charmer shou'd (upon a Person thus Worshipping) return so benign and favourable an Aspect, as *Sarah*, *Rebekah* and *Rachel*, did on our great Grandfathers *Abraham*, *Isaac* and *Jacob*, that is (to cut off all Circumlocutions) if she shou'd vouchsafe to contract with him an intire Holy and Inviolable Friendship, what Inexpressible and lasting Happiness might result from such a Conjunction, provided the Piety, Virtue, &c. of the later came up, at least in some measure to the Standard of the former, but by no means upon any other terms; for the not following carefully this Rule, has been the cause not only of the loss of many a Lady's Temporal, but what's dreadful to think of their Eternal Happiness also.

For 'tis the fear of God and his Judgments, so loudly proclaim'd to the World, and a just and awful sense of the Importance of Eternity, that alone can Circumscribe, Restrain and Secure the otherwise Roving, Inconstant and Volatile humours of Men, and make the Conjugal knot sit always easie and pleasant, and without this 'tis (morally speaking) Impossible that it shou'd, as the nature of things, and our dayly Experience does but too plainly demonstrate. For the minds of Men, of a Heathful, Sanguinary and Juvenile Complexion, (and what Woman of Sense and resolved Virtue, wou'd be troubled with one of their contraries) are like if you'll pardon the simily your vigorous and pamper'd Coursers when they get lose; and like them they will naturally



rally run into all manner of Riot and Extravagancy till they feel this weighty curb upon them, which God grant that they may all do, as well for their own Eternal, as the Lady's Temporal Happiness; for then they may lead them as their servants do the other, like Lambs, Jocundly playing in their hands even whither they please.

But alas! 'tis too too Evident to admit of a denial, that this base ungrateful Age we are fallen in, produces few instances of such Complacency, that is to say of Men that lay out these noble, affable and endearing dispositions, where their Duty and the finger of God directs them, but too frequently in direct opposition to both. For instead of being Acted by these generous Principles, and instead of their having that Sympathetick and Attractive influence over their Wills and Desires, their Actions and Affections as they ought; I say that these excellent Causes (instead of producing these their Natural Effects) have here to do with so Aukward a Subject, that they produce too often the direct contrary, that is to say the greatest loathings and Aversions; for with such a Diabolical spirit of Perverseness are these Retrograde Animals possess'd; that rather than go to Heaven on a Carpet road that's strow'd with Flowers, Roses, and all manner of Delights, Securities, and chearful Illuminations, they senselessly choose and prefer the going to the contrary Place, tho' in their Voraginous, Irksome Journey they are to pass over nothing but a series of noysom Bogs, and dangerous

rous Craggy Mountains, where they'll encounter nothing but unrelenting Rocks, and scalding treacherous Quick-Sands; and if they get clear and unmaim'd of this sulphurous Climate, (which there's very few, if ever there were any that did) then they must unavoidably enter upon another as frigid, that is to say, a vast and dismal Defart, where the farther they travel, the Darker and colder it grows; however they must trudge on, without looking back, for that were to give themselves a prospect of Horrour and Confusion; and in this their Progress they will certainly find (as all have confest that have travell'd it) no other Product from this barren Soil, but perplexing and afflicting Brambles and Thorns; nor but few, if any, Hospitable Inhabitants; but Wolves and Tigers, and Foxes, and Monkies in abundance.

Thus with nothing but a multitude of fluctuating and dismal Anxieties, they at length arrive, before they are aware, on the brink of a frightful bottomless and Ignivonian Lake, down which (for there's no avoiding on't) they must precipitately march, and with the unutterable Terrors and Horrors of it, immediately be absorbed and that not for a day, or a year, or a thousand, but for all Eternity.

Nor are these any wild Imaginations but really most Notorious (tho' Metaphorical) Truths, for what's there more Demonstrable, than that this Narcotique, or stupifying Quality, has of late prevail'd over the Minds of Men, to a most intolerable Highth; in so much that for the most part, it has so

benighted their Intellectual, and benumb'd their Rational faculties, that they are so Intoxicated therewith, as to be at last render'd perfectly Insensible, of the great and Indispensible Duties and Obligations, they lie under to God, and these their nearest and dearest Friends and Relations: And these I suppose no person will deny, but that they are got into that miserable Road above.

So that upon the whole Matter, our pious and virtuous Ladies above, for whose welfare and happiness we are, and shall ever be thus solicitous; if they are not very circumspect in their Choice, they are like to have a hopeful Time on't.

But to return from this tedious digression, for to pursue it were to find Matter and Work for the Satyr *In secula seculorum*; I say in so transporting a case as this above, who wou'd not, to the extremeſt bounds of his Capacity, and that too with the greateſt Affiduity and Perseverance endeavour to oblige, and moreover give the *Indies* if he had them to Enjoy, such inestimable favours, from one of such Perfection; 'tis certain who ever wou'd not, were very far from Meriting of them; for they are, considering their Scarcity, infinitely more Valuable, and with one of these a Man must ( and that unavoidably if right Reason be his Dictator ) prefer the spending of his days even in a Cottage, rather than in a Palace, with one of their opposites; of whom we are here going to take a cursory view, for having now finish'd what  
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(for the present) we had to say of the Glorious House upon the Rock, we come now to the other Allusion, the unfortunate one upon the Sand, that is to say, the other Class of Ladies, that Relinquishing the Titles of the Pious and Religious, think it (poor mistaken Souls we pity them) more Honourable and Eligible to be call'd Coquets, whose Case with that of the tottering House above (considering the reigning of evil Example, the Floods of Concupiscence, and the Winds of Pressing smooth Tongu'd Flatterers) being so exactly Parallel, so surprisingly Analogical, that (but for the specifick difference) they might be Identify'd, that is (to avoid all verbal and affected niceties) the Virtue of a Beautiful Lady, that is not founded upon, and fortified with solid Piety and Religion, lying under the same Predicaments as to Danger, with this House upon the Sand; we humbly conceive it very Requisite, out of pure pity to their frailty, modestly to decline making here any farther Exposition, Explanation or Application of them; but laying them for this good natur'd Reason (for the present) aside, let us here take a View of the lamentable condition of the Body Politick, whose Head, that is to say, the Nobility and Gentry, both Male and Female, of too many Nations in the World, being thus Distemper'd, 'tis no wonder to find her Inferiour Members, the Common People, so miserably tainted with the same disease. And from hence, if we turn about, we may see as in a Landskip, the Rise and Progress of the

present abominable wickedness of the World; and a dreadful Prospect it is. I wish our poor Pen were capable of mending on't; but that appears altogether impossible, and therefore must recommend it to Men of great Merit, Wit and Learning, which we can't pretend to, whatever the following Poem may Ironically suggest, for which by the way, we have only this to alledge, That notwithstanding the great Pains that was taken in its Composition (our Talent not lying that way) if it may pass for a piece of Heroique Fustian (as a late renown'd Author (in his way) has it) 'tis what applause we expect from it.

But to return from this impertinent Digression, I wou'd recommend this so generous and meritorious a Work, in particular, to an Old Friend, we might say Tutor of ours, if 'twere not too great a Presumption, to pretend to be Disciple of so famous a Master, without having more to shew for't, and not only recommend, but, if we were the same to him, as Father *Le Chace* is to *Louis le Grand*, we would with all decent importunity, intreat him to accept of as a Penance for his Sins, I mean the Sins of his Pen, which have been so great, and the mischiefs done thereby so heavy, as plainly to Preponderate those of all others of this our age; for what he writes (I mean his Heroick and Dramatick Poetry) is of that weight, that it sinks into the very Hearts of the People, and as nothing but the Oil will cure the bite of the Serpent; so nothing but some Balsamick lines from the same Hand, can cure the  
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Lethargick and other-wise deadly Maladies it has caus'd.

And this our humble Request, wou'd certainly be comply'd with, if his Piety bore any (even the least) proportion with the rest of his Eminent Qualities; and 'tis very strange that it shou'd not, nay, if all things were individually weigh'd, and impartially consider'd, 'twere impossible but it shou'd, and 'tis very admirable that this shou'd not be done, in a Case that is than of all others of infinitely greater Importance, and especially by one that is in all other Respects of such wonderful Sagacity and Capacity, and yet for all this (which if possible wou'd move Compunction even in a Stone) we have but too much Reason to fear, that he's too fondly wedded (pardon the expression) to the applause of the Mob, to imbrace this wholesome Advice, of which great Body we conclude all to be Members, that want the generous ennobling Qualities of Virtue and Justice; to which if he's so Irreclaimably, so stitly adherent that the very Jaws of approaching Death and Hell, have not terrifying qualities enough to disengage and deter him from it, then we must pass this most just, but unwilling, because severe sentence upon him, That as he has lived a long Time a great Wit to others, so he must shortly die as great a ——— to himself, for if he that purchas'd the World at the price of his Soul, made but a foolish Bargain, then this great Man, if he purchase a World of empty Fame at the price of his, will not make a wise one.



But here we expect to be severely rebuk'd, for discanting on the Actions of Superiours at this blunt sort of Rate, for as much as people ought to be treated with that just deference and due decorum belonging to their Quality, and tho' what be written be never so true, yet as truth is not to be spoken, so neither ought it to be written, at all times.

To which I answer, that tho' this (without the least hesitation) must be granted in most, if not all other Cases, yet it will by no means be allow'd of here; for if the Dog was not to blame tho' he bit his Master by the Hand, when by that means he awak'd, and saved him from the Ruffins, that were breaking in upon him to Murther him; no more are we, if seeing these Personages in a profound and deadly slumber, (and how they came lull'd into't I told you above) and the Devil, the World and the Flesh pressing hard upon them, either of which prevailing, their Eternal perdition is inevitable: I say if observing this, we use a little honest roughness, in order to awake and save them, from the bottomless Pit into which they are so securely driving, I think we are no more to blame in this case, than the Dog was in t'other.

But here again we expect, some brisk Athiest at *Will's*, should start up and say, What is it that this Phlegmatick Fop has advanced here, that's any thing at all to the Purpose? He tells you, you'll be Damn'd if you go on; but (like other Enthusiasts) never lets you know the Reason why? But that you must take his Word for: But for what Reason I can't imagine,  
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nor how any Man of Sense, can be so great a Bigot, as to believe the Christian, to be the only true Faith, exclusive of all others? I am sure I cou'd never find any thing to convince my Reason of the certainty, nor so much as the probability, of any such thing; unless it was because I was born and bred in a Country, where that Faith was profess'd; for all the other Reasons that ever I cou'd hear of, have been nothing but meer Pulpit Cant, where I cou'd never discover any other Foundation for the Parson's Zeal, than either to shew his Wit, or to please his Patron, in order to keep, or get a good Living, or at least a good Dinner; for after a long and assiduous search, I protest I cou'd never find, either in their Preaching, or Writing (from the highest to the lowest of them) any thing so permanent, as to Justifie a Man, in saying here's firm Ground, here I can place my Foot: But on the contrary (like an *Ignis fatuus*) all fluctuating, and uncertain; so that I am of that Gentleman's mind, that seems to be squinted at above, and conclude with him, that Priests of all Religions are the same, that is in plain terms, that they are all a parcel of Cheats and Hypocrites; and if so, if there be no true Priests, 'tis impossible there shou'd be any true Religion. So that upon the whole matter, the Jews or Turks, or a Hundred other Religions that are in the World, may be as much in the Right as we are, for any thing I know, or cou'd ever hear, (with Reason) alledg'd to the Contrary.

To which I Answer, That as this Gentleman (supposing him to be a Man of Sense and Letters) must own, that he can by means of Faith's Perspective look back, and see *Julius Cæsar* murther'd at *Rome*; *Edward* and *Richard* the Second, &c. murther'd here, as clearly as if he had been a personal Spectator, of each of those wicked Tragedies; I say supposing this to be allow'd, (for to deny it were to incur the laughter of all Mankind) with the Gentleman's leave, we'll turn the Glass towards *Jerusalem*, where if he'll keep the former Eye open, he may see with as much, if not more perspicuity, Christ Crucifi'd on *Mount Calvary*, he may also see him Dead, Buried, and triumphantly Rise again the third day after, and appear to his Disciples, *St. Thomas* being absent, and again when he was present, when he bad him put his hand into his Side; and now after Forty days space, which he took to instruct and settle them in the Truth, bringing them to *Mount Oliver*, he may see him there before them all, (their number being much increas'd by that time) as an infallible Confirmation of the Truth of all that he had said and done upon Earth; I say he may see him there, make his most Wonderful, and most Glorious *Ascension* up to Heaven, and ten days after this, if he look forward, he may behold *St. Peter* (to verifie and make good that Promise of his Master, that he would make him a Fisher of Men) convert three Thousand by his first Sermon, and after he may see him (with *St. John*) go the same day,

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not in the dark, or to some obscure Village, but at three of the Clock in the Afternoon, (when every body was stirring) to the Populous City of *Jerusalem*, and there at the Temple Gate, I say he may see him cure a Man that was known to be Lame there for Forty Years before.

And now I wou'd fain know, what this sort of People can properly (and without sophistifying) say in opposition to all this; I cannot for my life perceive how 'tis possible, for them with true Reasoning, to evade the belief of the Truth of these positive matters of Fact, any more than the other, the current of Traditional History of all Ages and Nations, being so clear and strong and (in that Case) so directly in their Teeth, that I defie them to produce any one (not to say Classick) but tolerable Author on their side, from the times that they were done, even to this day; on which and on several other accounts, I am inclin'd to believe that one might safely Appeal to a sober and learned Mulleman (allowing him to be well versed in Antiquity) for his Suffrage herein; and much more (one wou'd think) to these Gentlemen, who we suppose to be Christians, and 'tis probable of good Protestant Education. For our own part, the Glory of the Primitive Church, and the Acts of our Saviour and his Apostles, and particularly those above mention'd, are so conspicuously apparent, and the motives of Credibility so invincibly strong, that we protest we can see them as clearly by the Eyes of our Mind, as if we had beheld them  
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by those of the Body, or as plainly as we can the Sun when it shines, tho' 'tis confess'd the ineffable wonders of both, are most dazling, and admirable. And these appear to us now to be very good and firm footing, and so they have done to all the sober part of Mankind, in every Age since these things were transacted: and to begin with the Apostles themselves, who were the Promulgers, as being the immediate Eye and Ear Witnesses of them; they were so thoroughly satisfied of their truth (and you will say how shou'd they be otherwise for the Reasons just now mention'd) that even with Joy and Exultation, they underwent the most exquisite Torments, that the wit or malice of Men or Devils cou'd inflict upon them, and at last the most violent of Death's in their Justification, which Tortures and Murthers they bequeath'd (as their most precious and valuable Legacies) to their nearest and dearest Friends and Successors, (who embrac'd them with the like Alacrity, and more than Heroick constancy of Mind) and they again to their's, and so downwards till the Emperour himself, the Mighty *Constantine* (submitting to the chearful, easie and ever blessed Yoke of Christ) became a most Pious and Exemplary Christian, which was about three Hundred Years after Christ, till when these terrible Persecutions hardly ever ceas'd, so that by Calculation 'tis concluded that at least six, some say ten Millions of Christians, suffer'd for their persevering in the Faith, none of which but might not only have been pardon'd, but

but ( for the most part ) highly Rewarded, if they wou'd have pronounc'd ( let their thoughts have been what they wou'd ) but one syllable against it.

Nor are these mere fabulous Popish Legends, as perhaps some of our Modern Atheistical Sophists may endeavour to perswade us, but Truths too notorious to admit of any dispute amongst Men that know any thing at all, I mean that is at all to the purpose.

And tho' these at a transient view, ( considering the nice Effeminacies of the present Age ) appear in their own Nature, to be most strange and wonderful Effects ; yet the Prodigy presently vanishes, upon weighing in a just Balance, the all-powerful Causes, and Motives naturally productive of them ; to do which, and to bring things ( if possible ) to a yet clearer and more impartial Light, we must borrow, for which we beg the Readers pardon, this familiar supposition, That if you that read, or I that write, had been so happy to have liv'd at the same time, and in the same Family ( as the Apostles did ) with our Saviour Christ, and had with them been let into his most recondite or cabinet Secrets, and had seen his glorious Transfiguration, and heard with *St. Peter, James and John*, the heavenly voice pronounce, This is my beloved Son, hear him, and moreover had been present with him, when he fed 5000 Men, beside Women and Children, with but Five Loaves, and Two Fishes, and again 4000 with much the like Modicum, and had been present at his raising the Widows Son at the  
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City of *Nabim*, and of *Lazarus* of *Bethany* after 4 days Interment, and at innumerable other Miracles, that not any thing the like were ever heard of before.

I say, had we seen all this, and after had heard him say, My dear Friends, all these things that you have seen done before your Eyes, have been to convince you, that I came down from Heaven, and now being shortly to return thither, I shall before I go, point you out the Way and Means to come after me, which (if duly observ'd) you shall not fail of obtaining the unspeakable happiness and glory of that Place; and not only all these Advantages, but also avoid thereby, the contrary eternal Torments and dreadful Horrors of the Infernal Regions, prepared for the Devil and his Angels, and all their Adherents. And further to confirm to you the truth of these most important tho' future Events, and to leave you without Excuse, in case any of you shou'd not observe, the full Instructions and Precepts, I shall give you before my Ascension.

I say, that you may be fully satisfied of the Truth of these, as well as of all other Things that I shall impart to you, you shall see me seal them with my Blood.

For I am going to *Jerusalem*, where I shall be Scourg'd, Crucifi'd and Kill'd by the Jews; and within three Days (having subdu'd the King of Terrors, Death) you shall see me again Alive, and Personally appear before you.

I say, had we heard all this, and afterwards seen them all exactly and to a tittle perform'd,  
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and had been with the Disciples when our Lord appear'd to them ( the Doors being shut ) and said, Peace be unto you, and after this had convers'd with him for Forty Days, and receiv'd from his own Divine Lips, the plenary Instructions for propagating the Faith, which suppose we had already seen pass the two great Seals, of his Death and Resurrection; we came now at length to see the third, and, if we may so speak, the greatest of all, that of his Ascension up to Heaven, ( the glorious Memory of which (by the way ) and the Solemnization thereof, upon the Day that it was done, having ever been constantly and religiously observ'd, in all the Civiliz'd parts of the World (and even here in *England*) ever since.

I say, had we seen and heard all these things, as the Apostles and Disciples did, and had stay'd with them ten days longer, till the Day of Pentecost, and had seen the Holy-Ghost come visibly upon them ( according to their Masters Promise ) and they on the sudden, of mean Illiterate Fishermen, &c. become far more knowing, and more Excellent and Theological Philosophers than ever were before them.

I say, had you seen all this, and after had been present at their Torments and Execution, you cou'd not but have said, that these men were certainly in the right, in suffering as they did in vindication of so noble, faithful, and munificent a Master.

For our part had we been there, we shou'd have went a great deal farther, and gone near to have said (and God forgive us if we had done  
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amiss in it ) that had they been Master of ten thousand Lives a piece, and every Life capable of sustaining ten thousand times the Pains they then endur'd, they had not only been in the right to have gone thorough it all, but had deserv'd Damnation if they had refus'd it ; and our Reason is this, because they were present, and saw, and heard all the things above mention'd, and a thousand more, whereby they must needs be as sure (if they perform'd the conditions requir'd) of an Eternity of Glory and Happiness, as if they were already in the actual possession and full fruition of it.

And now if the Apostles and other Primitive Members of the Christian Church of the first Age, had such abundant reasons for what they did and suffer'd for the Faith, then those of the second, that immediately succeeded, convers'd with, and Receiv'd from them, the same Faith, with all its circumstances ; and that not only by word of Mouth, but the same in most of the particulars, punctually specified by them in Manuscript, mentioning the Year, the Month, the Day, and most commonly the very Hour when things of moment were done ; and the persons Names and Places of Abode that did them, and all attested not by one or two, but by Clouds of eye witnesses, and farther by a continu'd series of most wonderful Miracles, a power that constantly attended them, thro' their whole Ministry : And last of all, to satisfy them and all succeeding Ages, of the truth of these their Actions and Records, they did (in imitation

tation of, and obedience to their Master) seal them with their Blood.

I say, that the Immediate successors of the Apostles, having receiv'd these Truths with such Solemnity and Authority, from their own hands as is above describ'd, they could not but be as fully convinc'd of their verity and certainty, as if they had been the Ocular Spectators of them.

And to Illustrate this with a familiar instance, they had to the full as much, and if possible forty times more pregnant Evidence, that our Saviour was Sold and Betray'd by his own Disciple and Servant; that he was Tried, Condemn'd and Murther'd by the Sanhedrim and Magistrates of his own City of *Jerusalem*, that he rose from the Dead, and Ascended up to Heaven, &c. I say that they had more reason to allow of all this than we have that did not live then, to allow that King *Charles the First* was Sold and Betray'd by his own Subjects and Country Men the *Scots*, that he was Try'd and Condem'd at *Westminster* by the Rump Parliament, and Beheaded in his own Parish of *St. Martins*, and at his own door at *White-Hall*.

And as this Barbarous Inhumane and blackest of all Murthers (but that above) under which, as a Load of Infamy we at present Groan, and shall do whilest we are a People.

I say, that as this ought to find the same Credit it do's now with our Sons and Successors, to an Hundred, and thence downwards (if the general

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ral Conflagration be so long deferr'd) to a Thousand Years hence.

Then much more ought this other, as being in a more Authentical and Solemn manner convey'd, from the first to the second Age, find credit with the third, and if with that, why not with the fourth and fifth, and so downward to the present, I am sure that no Person, can with any Cogency of Reason, tell why it should not, and therefore we conclude and positively averr, That those of the present Age, have the very same (and to the full as much) reason to believe the Miracles and Oracles of Christ and his Apostles, as those of the second and third had, who (as we have undeniably prov'd) had absolutely as good as the first it self.

And are things thus in good earnest? Is all this then most certainly true? If it be (as I suppose there is no Wise or Sober or Considering man, (and what matter is it for all the rest,) but will subscribe to't) then into what really wretched and most cursed an Estate are the generality of men fallen; and chiefly those that think themselves the better, and the wittier sort, who intirely abandoning these infinitely great, and most apparently important Affairs, center all their Hopes and Fears, on the vain breath of a Herd of mistaken, and insatuated Animals like themselves, or else which is e'en as bad (tho' not so inexcusably Foolish) on the success, or disappointment of the petty concerns of this wretchedly short, uncertain and miserable Life.

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And wou'd not this provoke a good man (with the Royal Prophet) to pour out a fountain of Tears, at the sight of such a general contempt of the Laws of God and his Church, proceeding from the miserable blindnes of these would-be-thought quick sighted people, or to hear the late *I-----T-----* of Ireland the present *G-----B-----* of Scotland and the rest of the pretendly pious, upright and learned, but in reality nothing but hypocritical Fry, cry out (in the midst of these refulgent beams (and maugre all these Demonstrations) of God's Holy-Church) that they are still in the dark? And so they are indeed, for else they wou'd observe their Masters Counsel, of letting their Lights so shine before Men, that they may see their good Works, in order to the glorifying of their Father which is in Heaven, but so far are they from obeying this positive Precept, that they tell us, if not in plain at least (which is equivolent) in ambiguous terms, that tho' it cannot be deny'd that he did say so, yet that in reality he was mistaken, for that in truth there is neither the one, nor the other to be found; so that we have all the demonstration that we can possibly have in such a case, that he is but their pretended, and that their real Master is not the God of Truth, but the Father of Lyes; in whose Vineyard they have wrought hard; and I doubt not, but when Night comes (which to most of them is near approaching) he will amply pay them their Wages, and well they deserve it from him, as having done more in promoting his Interest, and enlarging

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the Dominions of his usurped Territories ; I mean that they have made if possible, more speculative Atheists, by their canting and false commenting, on the holy Will and Word of God, than their younger Brethren (or more properly their Issue ) above have done, Practical one's, by their open Lewdness and profaneness.

And these are the two sorts of Owls, that with their shrieking and hooting ( I mean formal-Canting, and lewd-Scribling ) have seduc'd, and led mankind into this dismal night of error and confusion, into which of late but too too many of them are fall'n, that is to say, the Mugul-tonions, Sofinians, Unitarians, Quakers and the rest of the Spurious and Viperous brood of Sectaries ; and because it suits with their cursed Temporal Interest, wou'd fain keep them by the same ways and means Eternally therein, whereas if they (not regarding their endless clamour) wou'd but look out with that energy, and industry, after this infinitely more weighty (as being an eternal) concern, as they wou'd do if the Titles of their Temporal Estates were in Question. That is, if they wou'd imploy those excellent judging faculties (for which end principally they were given them) their Senses, their Reason, their Understanding, and Memory ; I say, if they wou'd use these with that acute vigilance, and accuracy in this, as they certainly wou'd do in the other case, the Church and Faith of Christ, by means of the clear Lights and Revelations, he has left us in the Holy Scriptures, wou'd be as conspicuously manifest,

as



as that of *Harrow* on the Hill, from *Hampstead* Heath, or as the Sun in his meridian Glory, as was said before.

But alas! after all there is one thing that is a plain Barr; to all these otherwise clear and happy discoveries; for it cannot be deny'd but that these noble faculties and powers above mention'd, are under the Dominion of one more Noble at least more Absolute than themselves, I mean that of the free and arbitrary Will of man, which often Interpoling, suffers them not to Act with that joint and genuine efficacy, requisite for the producing of this their otherwise proper and natural Issue.

And so it always did and always will do, except it self be influenc'd by the Divine-Grace.

And here we expect in derision the conceited Grimaces, and loud Laughter, of the strutting, empty, and noisy People: but they (as appears above) are a parcel of such poor deluded things, that they provoke not our scorn but our pity, for what can be more sad, or deplorable, than to see men arrive at that height of Iniquity and Impiety, or rather Madness and Folly, of deriding and making mouths at so inestimable a Treasure as is the Grace of Almighty God, a Treasure so great that they that will be guided by the dictates of solid Reason, and Prudence (which we take to be something more competent Judges than the Wit that's now so much in vogue) will most certainly find it infinitely preferable to all the Riches, and Dignities of this World.

This is that Plant that springs from the Hea-

venly Seed, which being well rooted in Faith, and supported by Hope, and water'd with Charity, grows up to such maturity, and to yield such Fruit, as to render the possessors of it happy, both here and hereafter; and 'tis well for him that obtains it; and better had he never been born that does not.

But this blessed Seed, will not grow in the Minds of men so prepossess'd, and over-run with the rank Weeds, of Pride, Vain-glory, and Self-conceit, as they generally are of this Age, and especially of this Nation, and more especially of those, that account themselves the Wits of it.

And here, after all our pains, we must leave them as we found them, upon the broad Road, where some ride Post, and others jog on more leasurably, but generally all are on the march, to what they wittily call, A Leap in the Dark, but we the Gulph of Perdition.

But then as in other Cases, there is no general Rule without many Exceptions, so our Charity prompts us to hope the same here.

Upon which scurvy Road, and towards which fearful Precipice, having travel'd with them, till we are now come within sight of, and also within sight of a clear but narrow passage, that strikes off upon the Right, which if diligently pursu'd we know we cannot but escape the other.

We therefore (not rashly, but after a cautious discussing of all Points, and weighing all things, in the Impartial Balance of Reason, with that solidity and sagacity that's necessary  
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in all, but especially in an affair of such mighty Importance ) do find our selves by the Laws of Prudence oblig'd to quit this and betake our selves to the other narrow Road.

For we know by Experience (which is always our best Tutrix ) that all their Jollity, or merry Madness is only a gaudy Cloak, under which lurks nothing but an insecure a troubled and restless Mind, and tho' all this may sometimes by a strong gale of worldly Success or Pleasure, seem clearly to be blown away, yet they'll find it to their cost (like the Sea after a great Ebb) to return upon them, and that with greater violence than before.

And this alone is so formidable a Plague, that a Prince ought in point of true Judgment, to turn Porter, if by that means he cou'd be secure of being entirely deliver'd from it.

And these unhappy effects, ( like all other things ) are not without their proper, necessary, and natural causes, for being conscious that the Precipice we talk of is directly before them ; and that every step they make is an advance towards it, but as to its distance from them, whether that be twenty, or ten, or one Mile, or but one Furlong, or Yard off, they are utterly Ignorant, and observing their fellow Travellers both before and behind, and on their right and left, daily plunged therein, upon which, and innumerable other accounts, they cannot but foresee in their cool sedate Intervals (which nature will sometimes extort from them, in spite of their hearts) that 'tis very probable (considering at what a furious rate they

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drive ) that their own turn may not be far off; which must needs ( considering that they have no hopes or desires in relation to any thing of a future Life ; unless 'tis that there may be no such thing, for that's their peculiar Interest, well knowing that if there shou'd, they have no pretence to any thing therein but the Evil and misery of it. )

I say, that these Reflections, that cannot be avoided must needs ( for these Reasons ) most sensibly afflict and torment them, and that in proportion more or less, according as they are more or less Masters, of the Celestial Faculties of discursive Reasoning and Judging, on which account the greatest of this sort of Men in his time ( or perhaps that ever was or ever will be in the World ) was much in the right, in that excellent, tho' invective Satyr, he wrote against Man, and especially in one particular Sarcastim which we here forbear to Insert, having occasion to use it in another, and more proper place.

Thus the World may be satisfy'd if it pleases ( but whether the vulgar part of it, be or not we shan't much trouble our heads ) that 'tis not out of any peevish, or hypochondriac humour, or passion, or prejudice, or sinister intention, that we leave them and their broad Road, but purely from the Principles of self Security, and self-Interest ( truly so call'd ) moving us thereto.

And having thus civilly acquainted them with our Reasons, for breaking off the old, and taking up this new course ( which we know to be cogent and solid, let them jabber what they please

please to the Contrary ) we hear take our Eter-  
nal leave of them.

But hold, before we part, we find our selves oblig'd in point of Charity, to leave them an Antidote againſt their approaching miſeries; which if apply'd with ſuch a diligence as is requiſite, in ſo deſperate a Caſe, they ſhall certainly thereby eſcape this otherwiſe Inevitable Pit, this *Vefuvian* Lake that is juſt before them, and into which they are ſo wantonly and careleſſly driving. Which in ſhort is this; They muſt not hereafter, laugh at the Grace above mention'd, but, on the contrary muſt ſeriously, and with an humble Violence, beg the ſame of God Almighty, which (if done with that Aſſiduity, and Perſeverance that an Affair of ſuch weight, do's juſtly demand of them, and in conjunction with our other Directions ) they ſhall not fail of obtaining.

Which that they may be the more aſſur'd of, we find it neceſſary to give them this cautionary Advice, that as the Reader ( ſuppoſing him to be one of ſober Senſe, and unbias'd Ingenuity, for to ſuch, and not to their opposites we direct our Diſcourſe, ) I ſay, that as ſuch a one after reading, and well digeſting theſe or the like Diſcourſes, cannot fail of having true Faith, ſo that alone ( that comes ſo eaſily, that if he wou'd (upon due Conſideration) he cannot poſſibly avoid ) will not do his buſineſs, the ſenſeleſs cavilling of our Canting Opinators, concerning Juſtifying Faith, in this or in any other Caſe, notwithstanding.

For *St. Paul* tells us plainly, That if our Faith were so strong, that by virtue of it we cou'd remove Mountains, yet if we had not Charity 'twou'd profit us nothing; and also *St. James*, That Faith without Works is dead; which good works (for to be sure he meant such and not bad ones) we humbly take leave (with submission at the same time, to the Judgment of wiser Heads) to divide, as we do the Decalogue into Negative and Positive, the former we conceive is to do right and Justice to our Neighbour, in case we have wrong'd, or defrauded him, in his Honour, his Person, his Goods, or Estate, and till this be done, we may strive with our Faith, Prayers, Alms, &c. to obtain Grace, but like *Sisiphus* with his stone, we shall not be able to advance one step towards it, till this Mountain of Iniquity be Remov'd.

The defect of which (of all others) most incumbent and necessary Duty, do's daily send more Covetous Fools to Hell, than any, we might say than all, the Wickedness of the World besides.

We call them Fools, for if they were otherwise, they wou'd not thus foolishly detain any thing from the right owner, not so much to his Temporal, as to their own Eternal prejudice and Damnation, for in this case they only wrong him of a Mite, and themselves of a Million.

But this once effectually done (that is to say to the utmost of our power, for the omniscient Eye sees and knows our weakness and requires no more of poor Mortals than they are able to perform) our Work is more than half compleated, for this levels the Path and clears the Pas-



sage for Grace to enter ; and all we have now to do, is to perform those other easie positive works of Mercy, and giving of Alms according to our abilities, and Receiving the blessed Sacrament of the Supper of our Lord, &c. which if done with that Humility, Devotion and Resignation to the Almighty's will, as it ought, will infallibly draw down his Grace upon us, which as a currant Passport, will safely carry us through the gulph of Death, and securely land us on the blessed and endless confines of Eternity.

And here we may observe the exceeding weighty and Eternal Advantages of the Treasures of Grace, to them that injoy them ; and the illutible and woeful Estate, of those that want them at this Important juncture ; for tho' they had all the wealth in the World besides, it wou'd not pay their Passage over, nor support them in wading thro' this (otherwise) fordable Gulf, but sink they must down to the bottomless Abyss of eternal horreur and confusion.

And this is a truth most Irrefragable, for 'tis very plain that we must all die, and ever whit as plain ( as appears above ) that we must afterwards all go to Heaven or Hell, and since 'tis manifest that they that want the Treasures above cannot go to the former, they must then by consequence go to the latter Place, which will yet appear a more clear and obvious demonstration, if we consider that without the Grace of God, (which is the center and foundation of all goodness ) there can be no true Piety, and without Piety (as appears above) there can be no solid or invincible Virtue,  
and

and without Virtue there can be no Justice, and without Justice there can be no Honour, and without Honour there can be no Gentleman; and if so, If one sprung legitimately from a Noble Stock, thou'd notwithstanding prove to be no Gentleman (as here 'tis possible enough) we know not then how to define, or what to make of him, unless we may be allow'd to follow the judgment of the late great Man above, who tells us plainly, that his condition is worse than that of a Monkey, or Bear, and truly if Gratitude be the proper standard of generosity and baseness (as we conceive it may) he is in that Respect below the vilest Animal, or Insect in the World, in thus basely presuming to turn (as too many of them do as much as in them lies) the excellent Gifts they have receiv'd, to the Prejudice and Dishonour of the Donour.

And shall I not visit them saith the Lord, and shall not my Soul be Avenged on such a Person, or rather on a Nation of such Persons as this, is it possible for such as these to go to Heaven, we Answer in the Negative, that (according to the Balance of Gods eternal Justice) it is not, neither is it possible for them being driven from thence, to avoid falling into the other extream, for the Soul of Man deriving its original from the Divine Nature, and being indeed it self a Divine Substance, is so far Inamissible that it cannot be Annihilated, and consequently must have some place of Retreat after the Dissolution of the Body, and since, it cannot go to God (as 'tis Impossible

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ble in this dark condition that it shou'd ) *Ergo* it must certainly go to the Devil.

But after all we have this comfort left us, that the wicked'st and oldest of us all, have as yet full Power and time enough left to deliver our selves from this unhappy Dilemma, if we will heartily and instantly set about it, and the prize that is thus set before us, being so very certain, and considerable on the one hand, and the loss on't so apparently grievous and Irreparable on the other, let us therefore wisely husband the little time we have left, and not think with those egregious Fools in the Gospel, of being lighted and guided to Heav'n without Oil in our Lamps, but chearfully embracing the Advice of *St. Paul*, let us so run as to obtain it. And may God by the Power of his preventing Grace enable us to Conquer the Aversions we may meet with, in this our Christian temporal race, the end of which will most certainly be Crown'd with Glory or Horror to all Eternity. *Amen.*

*The End of the First Part.*

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P O S T S C R I P T.

*There will be a Second Part shortly publish'd in Verse,  
with the additional Title of A Satyr against the  
Marriage-Hating-Wits.*